Volume LXXIX CHICAGO, July 12, 1917 Number 20

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

A Holy Nation

Let Liberty run onward with the years,
  And circle with the seasons; let her break
The tyrant's harshness, the oppressor's spears;
  Bring ripened recompenses that shall make
Supreme amends for sorrow's long arrears;
  Drop holy benison on hearts that ache;
Put clearer radiance into human eyes,
And set the glad earth singing to the skies.

Clean natures coin pure statutes. Let us cleanse
  The hearts that beat within us; let us mow
Clear to the roots our falseness and pretense,
  Tread down our rank ambitions, overthrow
Our braggart moods of puffed self-consequence,
  Plow up our hideous thistles which do grow
Faster than maize in May-time, and strike dead
The base infections our low greeds have bred.

—*Richard Realf.*

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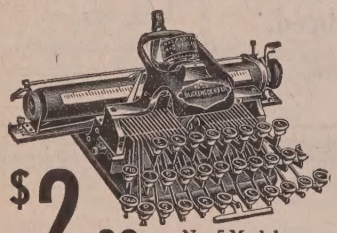

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXIX THURSDAY, JULY 12, 1917 NUMBER 20

TIRED OF KINGS

God said, I am tired of kings,
I suffer them no more;
Up to my ear the morning brings
The outrage of the poor.

Think ye I made this ball
A field of havoc and war,
Where tyrants great and tyrants small
Might harry the weak and poor?

My angel,—his name is Freedom,—
Choose him to be your king;
He shall cut pathways east and west
And fend you with his wing.

. . . . . .

I will have never a noble,
No lineage counted great;
Fishers and choppers and ploughmen
Shall constitute a state.

. . . . . .

Come, East and West and North,
By races as snow-flakes,
And carry my purpose forth,
Which neither halts nor shakes.

My will fulfilled shall be,
For, in daylight or in dark,
My thunderbolt has eyes to see
His way home to the mark.

—*Ralph Waldo Emerson.*

Civilization figures that 8,238,405 women now have the right to vote for President of the United States. In the last election the women helped choose 91 electors; at the present time it would be 164.

The Annual Report of the Committee of Fifteen for the year ending April 30th is a document of more than local interest. Those who have undertaken to cope with social vice at short range will find in this annual report of the Superintendent, Samuel P. Thrasher, suggestions, encouragements and warnings worth having. Apply for copies to 817 Otis Building, 10 South La Salle Street, Chicago.

James Brown Scott has discussed "The Project of an International Court of Justice" in a pamphlet which makes No. 29 in the series on the "Judicial Settlement of International Disputes" published by the American Society for Judicial Settlement of International Disputes, Baltimore, U. S. A. The pamphlet may be obtained by addressing the Secretary, Tunstall Smith, The Preston, Baltimore. Another pamphlet along these lines is "The American Plan for the Settlement of our International Disputes" by William L. Hull, Ph.D., of Swarthmore College, which may be obtained from the Emergency Peace Federation, 70 Fifth Ave., New York City.

The "Official Bulletin," issued daily under the order of the President, by the Committee on Public Information, of which George Creel is president, copies of which are mailed to all the postmasters in the United States, for June 30th reports that 168 ships passed through the Panama Canal during the month of May and that $468,207.75 were collected as tolls. It also tells that the Department of Labor was able to send a thousand men from its Kansas City office into the harvest fields of Kansas and Oklahoma where the wheat harvest is now in full swing. These are items that need no censoring. Spread all news of constructive life serving and life saving nature.

The Narragansett Machine Company of Providence, Rhode Island, assumes that the Lincoln Centre is deep in practical militancy, and to further such activities it sends its announcement that "drill guns for service in Y. M. C. A., academy, high and grammar school work are avaliable at the rate of $9 per dozen." The "guns" are made of hardwood with black barrels and natural finish stocks. To increase their attractiveness we would add what the advertisement does not, that these guns have no triggers or places for bullets or bayonet attachments, a style of gun greatly approved by UNITY, and should Lincoln Centre need any guns it would surely order this kind.

A friend now in a Latin country writes:

"There is grave danger that America may become the main obstacle to an early peace. Our country has told Europe that there should be Peace Without Victory. But now we are apparently bent on securing victory and no peace. There has been a wave of apprehension over the Russian situation and the possibility of a separate peace somewhere; even the fraternizing of Russian and German soldiers has been commented upon as if it were a terrible, almost criminal matter.

"Now, would it really be better and more in accordance with American ideals if the slaughter continued, if no stop were to be permitted in any section of the battle front? Do we actually want to prevent Europe from ever realizing peace? That seems to be the main function of what we are doing at present, by sending a mission to Russia, by giving promises to France and England, and by refusing to consider Peace terms."

Mrs. Coonley Ward, well known and beloved of Chicago, is up to her old tricks of social helpfulness at her country home in far off Wyoming, New York. She announces three sessions of village summer school for children from "three to ninety," to be held in the village hall and guild rooms every Wednesday and Friday from July 9 to August 10, 1917. This very attractive announcement bristles with suggestions. Here is a "village school" two days in the week with a ten-

tative program announcing instruction in geology, Latin and Italian, art, Christianity, athletics, painting, drawing, sketching, concert singing, rhythmic and ball room dancing, library talks, book binding, book making, free weaving, dyeing and many more things by competent teachers. Mrs. Ward has a whole faculty in her own family and the announcement says that through the season her sons will give informal addresses as follows: "The Old and New Education," by Avery Coonley; "Baby Business Through Teething Time," by John Stewart Coonley; "The Growing Co-operation Between Business and Education," by Howard Coonley, and "Little Things in Big Business," by Prentiss Coonley. The registration fee for all this is $2.50 for a child and $5.00 for adults. Comfortable rooms may be secured in the vicinity at from $2.00 to $4.00 per week; meals at $10.00 per week; cafeteria service available. Where is the "village" that will line up with this Wyoming in "York State" in this interesting combination of summer school, Chautauqua and social center work.

Owen R. Lovejoy of the National Child Labor Committee gives to the press the story of a desecration of the flag that reaches into the profounder patriotism, the fundamental loyalties. He exhibits a buttonhole flag coming from a tenement family in New York; the father of the family is a laborer, and the mother and four children, 10, 9, 7, and 5 years old, work far into the night putting the flags on pins, and attaching them to cards, for which job they receive three cents per gross, and are able to contribute their bit to family expenses at the rate of about $2.00 per week. And that is "Old Glory"—the honor of which is so heroically guarded by bankers, capitalists, employers of labor and promoters of war. Speaking of flags, the commercial side of it is worthy of study on the part of patirots. Is it true that a large proportion of the stars and stripes are made in Japan and that the American manufacturers justify these sweat-shop methods and figures because of the foreign competition? Still further: we hear of a white bordered stars and stripes being "captured" in a neighboring city by federal officers and serious penalties threatened upon the parties who floated such an emblem. As a matter of fact, the national banner has been displayed with a white border at great peace meetings and other gatherings for many years. It has flown from the masthead of the Abraham Lincoln Centre unchallenged for twelve years on all fitting occasions. Public schools, clubs, and other societies have floated this same benignant emblem betokening at once a loyalty to the United States and a fealty to all the world, a desire to live in amity with all nations. Is this wicked? Is it a symbol of treason? The United States, we are informed by what we deem competent authority, has no flag law. Some twenty-six or more states have flag laws looking toward the protection of the flag from the desecrations of advertisers. There is a call for a ruling on this matter of the white-bordered banner. What competent court will interpret the law? What friends of free speech (for all speech is not oral), will make a friendly case and in the interest of peace and good will secure a decisive decision in the matter?

Rev. Sidney Strong, 508 Garfield St., Seattle, Washington, has issued a little leaflet in the shape of a letter to a "young man inquirer," entitled "The Conscientious Objector" and has put into small space much good advice and clear reasoning on the subject. Recognizing the complexity of the situation which is more confusing to the government than to the individual objector, he quotes approvingly from President King of Oberlin who says, "There must be no Bertrand Russell case in America." Dr. Charles E. Jefferson of the New York Broadway Tabernacle is quoted as saying:

> One other question remains. What is a man to do who believes that it is a sin to kill a human being, and that he renounces his Christian faith the moment he places himself under an officer who has authority to command him to take human life? Shall that man carry a gun at the order of our National Congress? I think not. A man must never do what he conscientiously believes it is a sin to do. If to him, killing in time of war is a sin against Almighty God, then he ought to serve his country in some other way than in the trenches. There is one chamber in the soul too sacred for any government to be allowed to enter—that chamber is the conscience. The conscience must at every cost be kept inviolate.

Mr. Strong's final word to the Conscientious Objector is:

> So, my word to you, a "conscientious objector," is to be "fully persuaded in your own mind" that your opposition to bearing arms springs not from a desire to be safe and at ease but from a conviction that is rooted in your heart. Keep in mind that the "conscientious objector" is likely to have a harder road to travel than his comrade who enlists. If your conviction is fundamental, then follow your conscience; for Humanity's greatest leaders have declared that to be the right road. Through it all, however, let me again advise you to maintain a restrained tongue, a cool temper, a clear head and unafraid heart.

A fuller discussion with a wider range of citations is to be found in a 10 page pamphlet published by the American Union Against Militarism, 70 Fifth Avenue, New York City, under the title of *Conscription and the "Conscientious Objector" to War.*

IMMORTAL.

Life is like a beauteous flower,
  Closing to the world at even,—
Closing for a dreamless hour,
  To unfold, with dawn, on heaven.

Life is like a bird that nests
  Close to earth, no shelter scorning,
Yet, upmounting from her breast,
  Fills the skies with song at morning.

In Lippincott's Magazine. —*Florence Earle Coates.*

The Fourth of July

Another anniversary of a great event has passed. It is reasonable to hope that the celebrations this year were touched with more thoughtfulness and less noise than has been our Fourth of July habit. The Eagle's Scream, let us hope, has been less in evidence. Something more solid and sober than buncombe must have entered into the orations. The grim realities of war are settling down upon this nation. The uncertain fate of individuals, the uncalculated burden of government and the unmeasured length of the strife all combined in making this Fourth of July season solemn as well as significant. It is well to go beyond the noise, to discount the oratory in our search for the profounder significance of the day celebrated.

Broad acres, wealthy mines, mighty rivers, high mountains, unparalleled wealth and growing prosperities should be negligible quantities in our inventory this bloody year. Other countries have their "rocks and rills and templed hills" as true and as inspiring as our own. Other nations have had fabulous wealth and far-reaching prosperities but have gone down and are buried in oblivion.

The annals of our country are not wanting in valor and military emprise but battlefields and heroics are common to all nations. Our record for martial valor is not unique, and unfortunately our brightest war records tell of internal rebellion where our "Preparedness" in men and munitions did valiant service in the interest of disruption and national destruction. Brave men died on both sides of the struggle only to leave an awful entailment of hate and demoralization as witnessed to by "Reconstruction" scandals, lynching atrocities and the debaucheries of our Civil Service, which have blackened our records for half a century. Indeed the Democracy which counts the Fourth day of July, 1776, a red letter day in the history of humanity is not conducive to military efficiency or military glory. There is something autocratic and monarchial in armies. Battlefields breed aristocracies.

What, then, are the characteristics of our own country, studied in the light of history? It is significant that among the greatest literary triumphs, commercially considered, in the book market of the United States have been the Mother Goose Melodies, first published in Boston in collective form, and Webster's Elementary Spelling Book, the most popular book ever published in America. The next great triumph is Uncle Tom's Cabin. The education of the youth and the freedom of the soul represented by these books touch the most characteristic things in American history. The school-house,—first the log school-house in the clearing, then the little red school-house at the crossroads, reaching up through high school and university forming the unparalleled system of school education, represent the most unique institution in the physical as well as the spiritual landscape of the United States. If but one of the American prophets is to be selected by the Fourth of July orator let it be Horace Mann, the prophet of the American public school system.

Then comes the uprising of the women, not simply the women and the ballot on election day, though that is profoundly significant, but the woman leadership from the home through the school-house into all the ramifications of civic and cultural leadership. The importance of woman as a factor in democracy and in human progress is the proud demonstration of the United States.

Much has been said and written of Yankee ingenuity, but it has been too superficial. It is something more than jacknife cleverness or a trick of the fingers. The complicated needs of a growing community have called for an extraordinary amount of creative sagacity and constructive energy. Not the man with the sword but the man with the axe is the type of the true American, and the axe in its highest development, the broad axe, the adze, the chisel, the plane and the saw are the weapons of the still unappreciated Americans. The man who perfected the plow, the reaper, the threshing machine and the automobile is the man who in conjunction with the school mistress made the United States what it is.

The great names to be honored on the Fourth of July are those of Deere, Oliver, McCormick, Fulton, Morse and then on to Harriet Beecher Stowe, Whittier, Lloyd Garrison, Charles Sumner, Clara Barton, Frances Willard, Walt Whitman, capping the high climax with the names of the two men which the United States has unquestionably furnished to humanity's immortals, Ralph Waldo Emerson and Abraham Lincoln.

SONG OF THE SEA-WIND.

When the sun sets over the long blue wave,
  I spring from my couch of rest,
And I hurtle and boom o'er leagues of foam
  That toss in the weltering west;
I pipe a hymn to the headlands high,
  My comrades forevermore;
And I chase the tricksy curls of foam
  O'er the glimmering sandy shore.

The moon is my friend on clear white nights
  When I ripple her silver way,
And whistle blithely about the rocks,
  Like an elfin thing at play;
But anon I raven with cloud and mist,
  And wail 'neath a curdled sky,
When the reef snarls yon like a questing beast
  And the frightened ships go by.

I scatter the dawn across the sea
  Like wine of amber flung
From crystal goblet all far and fine
  Where the morning star is hung;
I blow from east, and I blow from west,
  Wherever my longing be;
The wind of the land is a hindered thing,
  But the ocean wind is free.

—*L. M. Montgomery.*

Freedom in Boston

An Open Letter

To His Excellency,
Woodrow Wilson,
President of the United States:

Sir:—As a citizen of the United States I urgently call your attention to a military outrage yesterday, in Boston, Massachusetts, as an alarming symptom of a general condition in this country, which threatens the existence of our liberties and will tend to involve the whole world in an irremediable disaster.

We are told by the public press that a number of United States soldiers, sailors and marines were the ring-leaders of a mob that attacked and dispersed a lawful procession of citizens in the streets of Boston. The soldiers subjected these citizens to every indignity—they tore the American flag out of their hands and seized the red flag of Socialism, which is as sacred to Socialists all over the world as the cross is to the Catholic, and trampled it under foot. This same lawless mob, under the lead of the soldiers, sailors and marines, entered the building owned by the Socialists and destroyed its contents, and all this was done with the apparent connivance of the military and civil authorities and with the approval of the press.

What the German Government would hardly dare to do in the city of Berlin, is done with impunity in the city of Boston.

The danger of such outbreaks must be apparent to the dullest intelligence. Unless sternly suppressed this lawless action of the soldiery will alienate that vast body of men and women in this country who have with much reluctance given their support to their President in his war policy, basing their consent on his declaration that the purpose of the war was to make the world safe for democracy.

But of what profit is it to secure liberty abroad if we destroy it at home? The worst prophecies of the pacifist are being realized. Already a lawless militarism is overriding all civil rights.

Not only will this outrage, if unchecked and unrebuked, destroy all sympathy with the war among a large and important element in our own country, but it will alienate the working class in every country.

It may seem safe to maltreat Socialists in this country, where they are few in number and of small political consequence. But the effect of this will be most disastrous on the attitude of the Russian people toward the American Government and toward the war. The Russian people are Socialistic. Their great leader, M. Kerensky, who is the present hope of Europe, is the leader of the Socialist party. What will this statesman say when he learns that his fellow Socialists have been mobbed by soldiers and sailors in an American city? Will he not say that Tyranny has transferred its seat from Petrograd to Boston?

The German Government will rejoice in this outrage in Boston. It will call the attention of its vast Socialistic population to the fact that their essential liberties are safer in the Empire of Germany than in the Republic of the United States.

It is among the probabilities of the near future that the Imperial German Autocracy may transform itself into an Imperial Social Democracy, ally itself with Russia, put the red flag at the head of its armies, and sweep every present government of Western Europe down to hopeless ruin. Such outrages as that of yesterday will lead the social element of the world to look to Imperial Germany rather than to the Republic of the United States for guidance in the present crisis.

The appalling consequences of such a combination to present institutions are beyond description.

I, sir, am of those who have subordinated my deepest religious convictions to the judgment of my President—a convinced pacifist, at the call of my President I have overriden my conviction. My son has enlisted for the war; I have given beyond my ability to the support of the government. A veteran of the Civil War, I would gladly give the remnant of my life to any service that my country might find for me.

But there is one thing I will not do. I will not hold my peace while the lawful rights of the humblest citizen are trampled under foot by a lawless soldiery.

I ask, nay, sir,—I demand of you, as the guardian of those rights, that you cause the arrest, trial, and if guilty, the conviction of the soldiers, sailors and marines who were engaged in the riot in Boston yesterday, July 1st, and that you visit on these men, if convicted, the extreme penalty of military law.

This letter having to do with public interests of vast importance, is an open letter. I am sending a copy of it to the Governor of Massachusetts and to the public press.

Hoping your action may be such as to avert the worst consequences of this deplorable affair, I am, sir,

Your ardent supporter and obedient servant,

ALGERNON S. CRAPSEY.

678 *Averill Ave., Rochester, N. Y., July* 2, 1917.

Our Matchless Allies

Whether or not one joins the new army of food producers, the planters and growers and tenders of the crops may depend upon circumstances; there should be no longer any indecision or laggardliness about one's joining the ranks of bird protectors. The greatest and most dangerous enemies of the farmer are the insect hordes. Without the aid which the birds render him his efforts to produce food for the world would be well-nigh futile. His crops would fail and millions of human lives would quickly end by starvation.

Man himself cannot control his insect foes. Millions of dollars annually are lost outright in the toll levied by the hungry hosts, and millions more are expended in feebly combating the persistent pests.

"The birds," says Dr. Gordon Hewitt, Dominion entomologist of Canada, "are the most powerful insecticides we have." "The great hunter of insects, our great auxiliary," says M. Perrier of the Institute of France, "is the bird." "The farmer has only lately learned to appreciate the full value of birds as insect destroyers. More exact knowledge of their food habits has resulted in a higher estimate of their utility on the farm, and demonstrated more clearly than ever the necessity of active measures to insure their protection," says T. S. Palmer of the United States Biological Survey.

Become a bird protector! Let no harm come to the insect-eating birds and you will be doing a signal service for all mankind.

Our Dumb Animals.

THE PULPIT

The Faith That Stands the Test

Sermon Delivered in All Soul's Church, Chicago, July 8, 1917, by Harry Foster Burns, Oshkosh, Wisconsin.

To be invited for the second summer to occupy this pulpit so notably dedicated to the high ethical and social ideals of free religion and consecrated by the heroic spirit of the pastor of this church, is indeed an honor not lightly esteemed. I appreciate your invitation as I esteem the spirit that lives in this institution, and I am anticipating very happy weeks in this fellowship.

Since we were together last summer our nation, with or without our approval, has made us direct participants in the great struggle where we were then in a degree but onlookers. This has brought closer to our hearts the perplexing moral questions involved and made more severe the test of faith. We have had to think the problem through, and search earnestly for a sure ground of faith and enthusiasm. In a recent book which I have read since coming under this friendly roof, the author reports the conversation of two friends, one of whom said: "I can not go on living with enthusiasm, it seems that I have lost God." "That is strange," said the other, "I feel that I have only now found him." The two attitudes are typical. To one the ground of faith has been swept away, to the other there appears the dawning of a new and better day.

The test of faith has been most severe in those minds who have thought of religion as being concerned with the realization of human brotherhood here and now. These men looking for the gradual triumph of justice see only oppression; they looked for love, but behold hatred threatens to envelope all. They have looked and worked for peace and hoped that it was near, but behold only war sweeping the world into its devastating flames. A minister of this character wrote recently: "I shall not pursue my accustomed study this summer; my heart is broken by the dreadful war; I must rest and find strength in quietness."

Where may faith rest? A suggestion comes from our text this morning, for the words are the expression of the faith of one who himself was passing through a dark hour that tried his soul. John the aged apostle was on the isle of Patmos, not to receive a vision as we were once taught; but as an exile from Palestine, driven there by the hand of imperial Rome. Suffering in exile as were many of his fellow members of the Christian Communion, with tyranny supreme, he thought the deep problem of faith through and came to assurance and hope in the faith that: "He that sitteth on the throne said, Behold, I make all things new." The days were evil but there were other and unseen forces at work which would with sure movement bring the destruction of the old order and the emergence of the new and better. The emperor of Rome ruled with tyranny, but the invisible King was greater and in time he would make all things new. Good must triumph.

The context of this word of assurance makes clear its appropriateness for the present hour,—strikingly so. Emperor, Domitian, had begun his reign with just and generous treatment of the people, hoping thus to win their hearts. But soon the old nature of lust for power and love of display gained the upper hand, and Domitian became unscrupulously unjust, terribly tyrannical. Fearing that injustice would result in uprisings he sought with blind mechanical-mindedness to quell them by crushing oppression. He would defeat justice by driving into exile those who sought justice or by burning them. The Jews and members of the early Christian community were law abiding, but they refused to scatter incense to the Caesar-God, and held their own assemblies. They were regarded as illegal societies. They were feared by the Emperor, whose courage was that of the coward. His trembling heart is revealed in the story that having heard of two relatives of Jesus, and recalling that Jesus had been proclaimed king of the Jews, he feared these young men might seek to establish their right to reign, and had them brought before him. But when they told him that between them they had but an $1,800 farm, which they tilled with their own hands, he saw in them no danger, and set them free unharmed. But in the teaching of the disciples of Jesus the Emperor and his advisors saw the germ of a new social order, which they determined to destroy by the only weapon that tyranny knows how to use—brute force. He burned the bodies of those who professed this faith; he threw them to the wild beasts, and drove them into exile. It was a dark day for John as he went about the lonely isle in banishment from his home. It was a time that tested his faith in the truthfulness of that in which he had believed, when he must have questioned the final triumph of truth and right. But the experience did not overthrow his faith. Faith grows when needed; it flourishes when used. It fails not when put to the test. With triumph of faith John looked to see the invisible, which is after all the real, he listened and heard him that sitteth on the throne say: "Behold, I make all things new." And in this conviction he found a faith that stood the test, and gave him strength to go on.

Imperialism has not changed its character in the centuries that have intervened since these words were written. Imperialism still practices injustice and deals in lies and trusts in the power of force; while yet trembling at heart. Before that fateful day in July, 1914, imperialism and oppression saw their house threatened. Democracy was growing apace. There was a rising tide of unrest that demanded justice, and freedom. In Germany 32 per cent of the votes were for the Social Democratic party. The meek were about to inherit the earth. At the same time the workers for international peace were dealing effectively with their problem. They were filling the minds of the people with what has been called by an English journal, "The poison of internationalism," and this was made stronger by the many international relationships of all peoples. The house of autocracy was threatened. It trembled. It sought to save itself by armies and navies; by secret alliance and inter-court marriages. But it was too late. There is no more pathetic word in history than the appeal of Sir Edward Grey when just before the final issue was joined he begged for one more day that he might help bring about some sort of concert of nations through which they might turn from the policy of national armament now threatening imminent and terrible disaster. But it was too late; the pressure upon the levee was too great for it to stand.

Now the blunder of imperialism and autocracy is apparent to all. Thrones have run the world amuck. The people have come to see the truth and the thrones are falling in quick succession. Nicholas, Constantine —may the list grow rapidly. Ferdinand of Bulgaria is said to have his private train waiting at the station to take him to Vienna; the Austrian throne is tottering as overtures to the people prove; and the Kaiser will surely find the Hindenburg line a broken reed piercing the hand that leans upon it. The millions of men Germany has called to the colors, will some day return to say to the Government that has gotten them into all this trouble, and leaves them no choice but to work all their lives to pay the debts incurred through the mistakes of their rulers: "We do not think much of you as a government, get out." Similarly in every nation, will autocracy of all kinds be disliked, mistrusted, and overthrown. The seed of destruction was in the old order. The harvest we reap is the natural result of a world organized upon the basis of mutual mistrust, upon national selfishness and ambition; and inspired only by faith in the power of force to sustain injustice. It's a dark day, a bitter fruit of wrong sowing.

But in our recognition of this truth lies our hope. Our confidence in the old is forever shaken. We know it to be "like a bed that is shorter than a man can stretch himself upon it." It is thoroughly discredited. The invisible forces that work with certainty will make all things new. Here alone can we find ground for faith, courage to go on living with energy and enthusiasm, seeking to hasten the coming of the new day.

Without assuming the role of prophet I would indicate some phases of this new world, which even now we may see emerging. First of all there is the age-old dream of universal and lasting peace. This must be; and we are encouraged to believe it will be, when we reflect that three or four years ago the people of the world said to the prophets of peace, like the people of Israel to Isaiah: "Child's prattle." They took little interest in it. Even so vigorous a mind as that of President Lowell of Harvard has confessed to his lack of interest in peace until the outbreak of the present war. Now he gives much time to it. Bitter experience has awakened us from our smug complacency. Now the only argument under which men can be induced to enlist for war is under the plea that it is necessary to secure peace. Practical men in whom we so much trusted were saying that the only assurance of peace was in a strong national army and navy; now all must see the folly, the absurdity of such a faith, and men are looking earnestly for the international organization that must follow this war, and the only basis for a lasting peace. We were on the wrong basis and nothing less than such a calamity seemed to possess the power to arouse us.

And again the people who in every land have been left no choice but to obey and die, will surely mistrust their government hereafter, and with a thoroughness of which we have seen but the beginning demand a reckoning. They will struggle for democracy with life and death determination. With reckless spirit will they strike at every form of autocratic power and with death defying courage will they insist upon justice and truthfulness in all the relations of life. The very abuse of power, its use to enforce unrighteous ends in the American press and in many forms of business as well as in politics will be thoroughly mistrusted and will meet determined hostility. Out of this will come, we must believe, an organization of life more in accord with the demands of moral laws.

Out of this time of crisis, too, I can see emerging a new religion. Taken as a whole the religion of the past in this country and elsewhere has been a theological one. Its interests were theological; the organization of protestantism in America is yet largely upon that basis. The Roman empire conquered the church and fashioned its thought and organization after a manner that has remained until this day. With the breaking up of the old order this thing must go. The new religion will be social and ethical. Its concern will be life, the things that are interfering therewith it will seek to remove or inspire men to remove; while it will seek to establish everywhere those institutions, laws, and beliefs which bless life and make it fruitful. Nothing that affects life will be foreign to the interests of this coming religion. It will be content neither with a salvation by magic which leaves the world to its fate, nor with mysticism which fleeing the world of struggle for one of isolation from the real and dark problems of life. The new religion will be as the salt of the earth in the midst of the world seeking to preserve all that is good.

In this emerging world the church will have a place, and position beloved, only if she serves much and well. And a distinctive task will be hers—is hers. It is to open men's eyes that they may see the unseen values which after all are the real values in human experience; to make them to know with certainty and compelling clearness that it is no gain to a man when he gets money or power or position at the price of violated right or the denial of the spirit of brotherly love; to know assuredly and without the possibility of doubt, that in the affairs of a man or a nation, "the fear of God is the beginning of wisdom." For impressing this truth the present catastrophe furnishes the flaming facts. We must know now, and be able to make men see that "God is not mocked," "that whatsoever a man soweth that shall be also reap"—likewise a nation. The nation that soweth the seed of absolute national selfishness will inevitably reap the hostility of the world. A nation can not break its solemn and plighted word with reaping the harvest of universal mistrust. A government can not fool its people and use them as tools for the accomplishment of the purpose of the greedy and the selfish who happen to be in control of the machinery for making public opinion without in the end, reaping the hatred of the people who have been so wronged. "The fear of God is the beginning of wisdom," would sound like mockery if quoted in most of our assembly halls, for it is not the creed upon which the politics of the world has rested. But we like not the results of the old creed and we shall have men who will follow this new creed; men who will forsake the devious paths of unrighteousness and try the ways wherein go confidence in justice and the unseen laws according to which human life acts.

But the new order will not emerge of itself. It must be brought about by men, by men who not only criticize the old, but who work with devotion and intelligence for the establishment of the new. They must be men who have eyes to see the moral laws according to which the new must be built; and men trained to build. They must know what to pray for and how to get

it. To equip them with the first requisite would seem to be the great function of the church, her heaven-born mission. The world must have men who pray in reality: "Thy Kingdom come, Thy will be done on earth," and with such devotion that the realization of that prayer takes precedence over every other passion of life. To inspire that prayer, to cultivate that devotion, to hold men with the grip of that vision, is the church's opportunity to serve her chief part in the fulfillment of the word of Him who sitteth on the throne even in these dark days and saith: "Behold I make all things new." And every man as he loses confidence in the old program, the old faith in force, and turns to this new vision of a world founded upon the unshakeable principles of justice and good will, and finds his place to work therefore according to the gift that is his, will find the only means of escape from despair. With Dr. E. T. Devine he may proclaim himself a "Discouraged optimist." Though bruised in body he will not be broken in spirit; though sorely pressed he will not be cast down. He will bear the cross for the joy that is set before him—the joy of a new world redeemed from the bondage to the evil of the past through the depth of the suffering of today.

Religion in War Time

Address of PROF. HARRY F. WARD

Professor of Social Service, Boston University; Secretary Methodist Federation for Social Service

Before the Free Religious Association, May 25, at Theodore Parker Memorial Hall, Boston

Mr. Chairman, Ladies and Gentlemen:

It was suggested by your secretary that I should bring you a word or two about a certain recent action of the Federal Council of Churches concerning freedom, justice and good-will in this emergency of war. And I may say in passing that there are not a few of us in that body who hope to live to see the day when that fellowship will either be more inclusive or be replaced by another that is more inclusive. In any event our present religious divisions no longer represent real differencees. The classification runs altogether across and beyond present existing lines. If you will take a person who represents the spirit and attitude of the orthodox denominations—well, take Billy Sunday for example—he represents the spirit of the orthodox denominations; and then take an outstanding man—I will let you name him in your minds—who represents the spirit and the attitude of the majority of the more liberal religious bodies, and put up to those two persons a question of personal piety or a problem in the intellectual interpretation of religion, of course you will get reactions as far apart as the poles. But if you put up to those two persons, as I have done time and time again, some social situation, I can't see that you get very much different reactions. I believe that the real religious difference today is between the people who persist in holding on to religion as a means for the gratification of their personal satisfaction, either emotional, esthetic or intellectual, and, on the other hand, the persons who are determined at any cost that they will throw themselves into the task of helping the creative will of God to construct a new universe.

Now I am going to give you a sentence or two from the statement adopted by the Federal Council of Churches in its recent emergency session at Washington, to show at least how the group of the leaders who are responsible for its direction feel and think about this question that you are considering, freedom of conscience. They declare that the churches are called upon

"to safeguard the spirit of democracy in the stress and strain of war time,"

and to remember that the abuse of free speech—

"is not so dangerous as its suppression. When the state compels men to military service it raises the ancient religious question of freedom of conscience. The churches who have furnished martyrs for this principle are under particular obligation to see that the conscientious objector is allowed such non-combatant service as does not violate his conscience."

And furthermore that body instructed the administrative committee to take practical measures to make those words good. That means that the Washington office of the Federal Council will do its utmost to see that the Government makes provision for proper non-combatant service for conscientious objectors. That means further that they will instruct the local federations of churches to do what Mr. Ratcliffe suggested, namely, to see, so far as they can, that the proper local tribunals are created and that they are administered properly. That, of course, is a task for local churches.

Then the body went on to point out that if we are going to safeguard democracy we must apply its principles to industry; that at present in many cases the principle of industrial democracy in this country is being denied, sometimes by the very people who are shouting for an international democracy. Therefore the Federal Council takes the opportunity to declare

"That if we are to advance democracy throughout the earth we must first live it here,"

that

"only a free people can help to set others free."

Then it was pointed out that the extension of democracy means the destruction of the spirit of militarism, and that since this has been pointed out as "a war to end war," the Christian pulpit ought continuously to

"create in the people the determination that this war shall end in nothing less than a constructive peace that may be the beginning of a world-democracy."

Next the question of social justice in the distribution of wealth was discussed. It was pointed out that if the issue of this war depends very largely upon the increase of production, then the increase of production,—that is, the willingness of the workers to increase production—depends almost entirely on whether or not a measure of justice be maintained in the distribution of the products of their toil. And the pulpit was urged to consider that

"There is no higher patriotic service than to defend the nation against the inroads of social and industrial injustice upon its unity."

And that was declared specifically to mean

"that those who are charged with teaching the social justice embodied in the message of the prophets and of Jesus must demand that all speculation in the necessities of life be absolutely eliminated and that all attempts to secure unjust profits be effectively checked."

It was pointed out that the only proper principle for war time was that pecuniary reward should only equal service rendered, and that the churches must

insist upon that as the ethical principle of Christianity to govern the conduct of business in this hour. And then there was adopted a section declaring that the principle of equal rights and justice must also be applied to war finance.

"The principle of universal service has been applied to life in the raising of troops. It should therefore be applied in the same manner to wealth and ability. If the nation picks the strength of its youth for the firing line, justice demands that it select its financial strength and economic ability to bear the money cost of the war.

"We believe it to be just that whenever necessary all income and profits should be taxed to the farthest possible point without checking production."

Then it was pointed out that the increase of industrial democracy meant the spread of economic co-operation throughout the world. It was pointed out that the present international control of finance and economic resources—

"Is the biggest piece of co-operative management that the world has yet seen. This gain in co-operative capacity should be conserved and extended after the war. It should cross the barriers between the classes and the races. None should be excluded from its duties or its benefits. The world has taken a big step towards the day when the resources of the earth shall be recognized as the common possession of all the children of men, to be jointly administered for the greatest good of all. When that can be done, the tap root of strife will be cut and the world-wide brotherhood of man can proceed to build the house of the Spirit in which all people may dwell together with the Father of them all."

Then concerning good-will it was pointed out that the churches have the extremely difficult task of finding out what it means to love your enemies in war time. It was declared:

"Because this nation has gone to war for international ends"—

or declares that it has—

"it is the time of times for the pulpit to emphasize the international aspects of Christianity, for unless there be more of brotherhood in the world after the war there will be less of the Spirit of God. In such a day we dare not worship any national Deity. We bow ourselves before the Father who hath made of one blood all nations of men. We seek to know what His justice, His righteousness and His love may mean in human relations. We look with unquenchable hope upon the vision of that social order foretold by the Hebrew prophets and called by Jesus the Kingdom of God. Behind this world struggle that coming world order is dimly seen. It is the task of organized religion to keep the vision from being obscured by the dust and sweat of the conflict. We summon the generation that is paying the awful cost of this world war highly to resolve that out of it they will create some form of world organization that shall turn the instruments of destruction into the means of constructive development, that shall give to every nation and to the last man, due share in the ownership and control of the earth's resources and affairs, so that they may dwell unhurt and unafraid under their own roof-tree and in all high service for each other may seek to develop the life of all to its highest spiritual values in order that God may indeed dwell with men."

Now when we have come to the day when the orthodox denominations can through their leaders adopt a statement like that, it means that we have begun a new adventure in religion; an adventure not in its intellectual interpretation, not in emotional power, but in its practical expression.

Just a word or two more. The other evening in another city a man came to me in a hurry after an address. I took him to be a Russian Jew. He said, "It is time for you people who believe in a social religion to go to Russia. We Socialists have smashed the Greek church. There will be plenty of others trying to get in. You are the people who ought to go in." I have been thinking it over, but are we? Who is there among us, what organized religious group in this country, that has the confidence that it has a teaching for the working people of Russia in this hour, or that has the confidence that it could go to Germany and preach such a gospel to those working classes as might bring them into full fellowship with the aspirations of the rest of mankind? And I take it that is a proper test for our religion in a time like this. In this situation at this present moment the working classes of Russia literally hold the destiny of mankind in their hands for several generations to come. Upon what they do or do not do will depend how many lives the United States must pour in there, how much treasure it must expend. Upon what they do or do not do will depend the extent of the famine in human life and natural resources for generations to come. With what religion will you go to those men? Abbé Loisy, in his little book "War and Religion," points out that the clerical nationalists in France have achieved a transformation of Jesus unequaled by any mythical transformation in history, when they have turned him from a pacifist Jesus into a replica of the German war god. Is it only in France that that has been done?

Now I want to know what effect the preaching of that kind of religion will have upon the working classes of Russia and Germany, for their own churches have done that far better than we can do it here with our diluted democratic interpretation of it. And the future of religion after the war depends upon the message it has for the working class of the world. What do you think they are going to do sooner or later to the governments of the world that have put this thing upon them? And what do you think they are going to do sooner or later to the religions that sustain that sort of thing in any way? It is not a question of the differences between our types and brands of Christianity; it is a question of whether organized religion as we now know it is going to have any place at all in the future of tomorrow?

What makes the critical situation in the affairs of the war now? I will tell you. It is because neither the diplomacy of the Allies nor the diplomacy of the United States is able to withstand the aspiration of the Russian working class. It is because neither in Downing Street nor in Washington have they yet learned to think in terms of the common people. Now I wonder if that is not just the point of peril for our religion?

Chicagoans Discuss Democracy

A most interesting series of meetings has been held in Chicago preparatory to the Second Conference on Democracy and Terms of Peace. Four meetings were held in four different sections of the city, one at Wicker Park Hall, in Northwest Chicago, one at the West End Auditorium, one at One Hundred and Tenth Street and South Michigan Boulevard, and one at the Carl Schurz High School on the North Side. At each one of these meetings the large hall was crowded, it being necessary at Wicker Park to hold an overflow meeting in another portion of the building. The writer was privileged to attend all of these meetings save the one on the North Side. Everywhere were found widely differing groups of people of widely dif-

ferent nationalities, but all thoroughly American in their unanimous demand for liberty of thought, speech and action, for a more perfect and complete democracy, for America's uncompromising stand for the really democratic peace terms already proposed by the Russian republic, for her keeping free from giving support to any plans of aggression that might be urged by any of the allies, and from any use of her armies to back demands of the Wall Street financiers.

The eager, active intelligence of these large audiences was perhaps their most striking feature. They listened with closest attention to the long series of addresses, lasting usually about three hours; they responded vigorously with hands, feet and voices to the points made by the speakers, showing most enthusiasm over quotations from the Declaration of Independence, the constitution and the earlier peace utterances of the President, and most disapproval at references to Wall Street's share in the promotion of war and to the Conscription law. These great groups of working people, in which Russians, Jews and Scandinavians predominated, many of whose ancestors came to America because they believed it to be the land of freedom in order to escape the enforced military service demanded in their various native lands, are apparently finding greater difficulty than are the wealthier classes more closely connected traditionally with the founding of this republic, in adjusting themselves to the idea of an America in which the same compulsory service laws are being established as were hated and feared in the old country. Indeed there is perhaps nothing more astonishing in the whole development of our connection with the European war than the ease with which Americans who proudly trace their ancestry back to the Mayflower and those who boast of their longer residence in the country and their generations-long devotion to its free institutions are accepting without question and quite as a matter of course, and of little real import, the conscription of American citizens not only for war but for war upon alien soil.

At the Wicker Park meeting, Mr. Kruse of the Socialist party presided; Mrs. Catherine Waugh McCullough, Mr. Henry Newman of the Society of Friends, Miss Elizabeth Freeman of New York and Alderman John C. Kennedy were among the speakers. Mr. Robert Howe presided at the overflow meeting before which the same speakers appeared. This was perhaps the most vigorously responsive of any of the audiences, their shouts of "Yes" to such questions as "Are you against war?" "Do you believe in industrial democracy?" "Do you want the Conscription Law repealed?" being capable, almost, of reaching the ears of Congress.

Mr. Kennedy referred to the problem of financing the war, and to the profits being made out of the war, quoting Food Commissioner Hoover's recent statement to the Senate that the flour speculators had made during the last six months fifty million dollars more profit per month than a reasonable rate would allow. He pleaded for the freedom of the people to live rather than to die and for the right of every individual to decide in his own heart whether or not he will go out to kill his fellow man.

At the West End meeting, Sunday afternoon, one of the young men from that neighborhood presided, and began by stating that the purpose of the meeting was not to break any law but to urge the repeal of a law. Miss Freeman told of the breaking up of similar meetings in New York City by the Home Defense Guard, and emphasized the fact that the responsibility for the present state of things in America rests squarely on the shoulders of the *people,* who carelessly elect public officials, year after year, without knowing where they stand on important issues, and then shift the load entirely on to the officials, not even troubling to send them a post card to say what course they wish them to pursue.

Mr. Kruse said he feared the attempt to shoot democracy into the world might not succeed for the reason that after a man has been converted by a shotgun, he is no longer of much use in the world. He regretted the fact that the Declaration of Independence is being considered an old-fashioned document in these days, and the frequent overlooking of the fact that the people are the state.

Mr. Rollins outlined the work of the Liberty Defense League, whose offices are at room 504 Lakeview Building, and whose purpose is to defend the democratic rights of liberty of speech, press and assemblage, and to provide legal defense for the conscientious objectors to war. Mr. Howe followed, speaking of the many acts of aggression of which all nations of the world have from time to time been guilty, and instancing the treatment of Poland, Alsace, Belgium, Egypt, Ireland, India, the Boer Republic, Morocco, Greece, the Congo, Persia, Panama and the continued dependence of the Philippines. He felt the task of making the whole world safe for democracy was indeed a stupendous one.

Following Mr. Howe, two young Russian Jews spoke in Yiddish with such earnestness and eloquence that it seemed the barrier of language must be broken through and all alike become able to catch the glow of their enthusiasm. Two young men sitting near by very kindly translated occasional phrases which indicated that the speakers were largely concerning themselves with the great dream of American liberty, and with its possible endangering by the moneyed interests of the country.

The Sunday evening meeting in the South Side was addressed by Rev. Irwin St. John Tucker, Mrs. W. I. Thomas, Miss Freeman, and Mr. Seymour Stedman. Mr. Tucker gave a detailed and most interesting historical review of the events leading up to and accompanying our entrance into the war, quoting from the President's speeches and notes, the diplomatic records, the Congressional Record, the campaign speeches with their slogan "He kept us out of the war," and other documents and events of much significance. Mention was made of the buying up by Morgan and other Wall Street interests of twenty-five leading daily newspapers of the United States, for the purpose of influencing public opinion in favor of the war. It was stated that between March 2nd and April 2nd no new international crisis had occurred between the United States and Germany, but that Great Britain had stated that the allies might be forced to repudiate the $2,400,000,000 of debts, $800,000,000 of which were unsecured, which the Morgan and other Wall Street interests held. Quotations from the Congressional Record covered in detail the attitude of both Great Britain and of Germany toward the breaking of International Law in reference to neutral traffic, both at the beginning of the

war and later; the sinking of unwarned neutral vessels in the North Sea by British mines and of similar vessels in other portions of the ocean by German submarines were equally condemned.

Mrs. Thomas spoke of the impending loss of idealism on the part of the young men of America, due to such training as is now being given at Fort Sheridan, Illinois, by a French army officer; and told of several young men whom she knew who had been made physically ill by the enforced drill practice upon dummies of the horrid technique of bayonet thrusts, strangling, gouging out eyes, and other methods of killing one's opponent as required by the daily drill at the fort. The speaker also begged that we guard ourselves against following the slogans of hate put forth by the daily press, and take warning from both the English and the Germans, who entered the war from idealistic motives but who are now carrying it on in bitter hatred of each other.

Mr. Seymour Stedman, in a closing address with telling humor and satire, pointed out various inconsistencies in the attitude of the different nations and national leaders and of the churches who now claim the symbols of the cross and of the sword to be synonymous. The masses of the people he believes to be deeply religious in spirit, but not in the way proclaimed by the commercial, war-breeding methods of the organized church. He referred wittily to Morgan as the American Kaiser, and questioned the suitability of sending Mr. Root, whose new constitution for New York State was rejected by the people of the State as impossibly conservative, to carry democracy to the Socialist Russian republic. In closing, Mr. Stedman caricatured with equal humor and effect the five minority members of the Socialist Convention whose pro-war program was overwhelmingly defeated by the convention, but who are now regarded by the capitalist press as being the sole representatives of Socialism in the United States.

From whatever angle the various speakers approached their task, the dominant thought and purpose running through speaker and people alike was one of profound devotion to the American principles of liberty and justice. The declarations might be tabulated thus:

That the war must be made in reality a war for democracy for all the world, which cannot be if America is to lose her own freedom;

That this republic should join the Russian Republic in the Peace terms announced by the latter, especially since the German majority Socialist leader, Schneideman, has declared in the Reichstag that if these terms are presented to the German government and refused, there will at once be a revolution in Germany;

That the Conscription Act should be repealed;

That the payment of the money cost of the war should fall upon the wealthy and not upon the poor;

That the conscientious objector should be supported by public opinion and by legal defense;

That the constitutional rights of free speech, free assembly and free press must be preserved.

S. M. Q.

"It is better to die of starvation in a desert," said a poor man, "than be hungry where others waste food."

THE SUNDAY SCHOOL

The Flowering of Christianity into Universal Religion

A Biographical Study from Erasmus to Emerson

Being the Seventh Year's Work in the Seven Years' Course of Study in the History and Practice of Religion, as Given by Jenkin Lloyd Jones to His Classes at the Abraham Lincoln Centre

XXIII.

The Enlargement of Biblical Science

Hugo Grotius 1583-1645

Leader—Dr. Lewis B. Fisher.

I shall never cease to do my utmost for establishing peace among Christians, and if I do not succeed it will be honorable to die in such an enterprise.

—Letters of Grotius.

Since the reformation, 1517, the Catholic Church has maintained one solid imposing front, and the Pope of Rome controls today more human beings than any other person on the planet. The Protestant Church is broken up into endless sects and parties, and the sects are like the mercies of God, there is a new one every morning and a fresh one every evening. Yet we have liberty of action and freedom of thought, and for that we will fight to the last ditch and die if we must in the last trench.

Sixty-six years passed between Martin Luther's thesis and the birth of Hugo Grotius. The most indescribable century the world ever saw, down to 1914, was that following Luther. This present war business so eclipses everything that has gone before that the worst of former years seems trivial. It was a century of constant war between Catholic and Protestant. It was also a century of constant war between Protestant sects; Calvinist, Lutheran, Arminian, and what not, fought like tigers. I mean as tigers could fight if they were human and Christian. Little and big kings who did not know a syllable about religion and did not care, set one religious sect on the other, for their own selfish and political purposes. It was a hundred years when hell was let loose, the best human beings knew how to do it at that time. It is true they did not know much about how to do it, as compared with present knowledge, but they did the best they could with what knowledge they had.

Philip of Spain had sent a cordial note to the Netherlands condemning everyone of them to death for heresy. France had seen the massacre of St. Bartholomew's day. The Netherlands had seen the worse massacre of Antwerp. England was claiming that the ocean belonged to her and no one had any right to sail or catch a fish, save by her consent. It was the century of the Thirty Years War if you speak of the Netherlands, or, of the Hundred Years War if you speak of Europe.

Compare the smartest boy you are able to visualize with Grotius, who in his tenth year was writing Latin poetry which was the admiration of the scholars of his day, in his eleventh year was called the second

Erasmus, in his twelfth year was admitted to the University of Leyden and was the warm personal friend of Scaliger, in his fourteenth year was author of "The Seven Treatises on the Liberal Arts," which covered the whole field of education of that day, at fifteen was holding public debates on mathematics, philosophy and jurisprudence. This same year he was an attache of the embassy sent to Paris, where men of high position crowded around him, and Henry IV hung his own picture, around the youth's neck, and at seventeen he was pleading his first law case, involving nations.

Andrew D. White says that Grotius almost miraculously escaped three of the greatest possible dangers. The first danger was that he would bloom out as a mere infant prodigy. The second that when flattered by kings and scholars he might loiter among them and be spoiled. The third danger was that he might become a mere pleader of cases in law, where he could make much money, selling himself to the richest client, regardless of right and justice, a mere legal beast of prey. From all three of these dangers the good Lord mercifully delivered Grotius, which is the reason why the world has known and loved him, and why we are studying him this morning, in spite of the fact that death tried to kill him two hundred and seventy-two years ago. Against such a man death blunts his arrows in vain.

The world did not know Grotius as a theologian but rather as a lawyer, studying justice for all men and all nations. Technically the only thing that Grotius did in the line of the enlargement of Biblical science was to deny that Solomon wrote Eccleciastes, as was popularly supposed. But Grotius was a pioneer in what today we call the Higher Criticism. In Grotius' time, and to some extent in our time, the Bible is not classed with literature. The Bible is an inspired, infallible, miraculously revealed, only, word of God, and is to be received, and is not to be studied with our poor erring human reason like other books. Grotius' service to the higher criticism, is that he refused to think of the Bible in that idolatrous way. To him the Hebrew literature was on exactly the same plane as the Greek and Roman and other world literatures. It was to be taken on its own merits, studied with the human reason, according to rules of grammar and interpretation, as all other books are. He did not hesitate to illustrate and explain the words of Jesus by the words of Cicero and Socrates. This very early caused Grotius' books to be placed on the Index and the Pope was right. The books of Grotius will certainly make the reader think, and thinking is the most dangerous thing in the world to the pretensions of popes and kings. In this free handling of the Bible as literature Grotius did prepare the way of the higher critics. In reality he was not a theologian but a lawyer, a religious lawyer. For legal distinctions he would tirelessly ransack the writings of all time, but the distinction between one theological doctrinal point and another to him was silly and unimportant. He wanted preachers to talk about religion and conduct and not about the subtleties of systematic theology. One of his books was "The True Christian Religion" written to some extent in rhyme for the Dutch sailors so that they might tell the Mohammedans and other heathen they met, what the Christian religion really was. The Catholics hated it because it did not attack the Protestants, the Protesants hated it because it did not attack the Catholics. The Lutherans, Calvinists, Arminians hated it because it did not uphold their theologies and pitch into all others, hammer and tongs.

Grotius found himself between two parties, the Remonstrants, lead by Arminius, and the Counter-Remonstrants. The first declared that Jesus died for all men and that each man was a free agent who could accept that atoning blood if he so willed. The Counter-Remonstrants declared that Jesus died only for the elect and that a man was born elect or non-elect. The Calvinists won at the Council of Dort. Grotius was caught on the wrong side in his efforts to be on neither side. He was sentenced to prison for life. His faithful wife went with him and after two years, noticing that the guards were careless about examining the boxes of books that came and went, packed her husband in a box and shipped him as books to France. So Grotius lived and died banished from his country as Dante was. His heart longed for the little Dutch Republic but he was not permitted to return. He was never bitter or petulant. He said, "If there are no hopes of success (in establishing peace) at present, ought we not to sow the seeds which may be useful for posterity?" He tried once more to return to Holland, but his ship was wrecked. Reaching Rostock he lay down to die. He asked the Lutheran pastor to read the parable of the Pharisee and the Publican, ending with the words, "God be merciful to me a sinner." "I am that Publican," said the dying man faintly. He was first buried at Rostock before the high altar of that great church. But his wish had been that his body might rest in his beloved Holland, and so the remains were taken to the Netherlands. It is said that as the coffin was borne through the streets of Rotterdam stones were thrown at it by the bigoted mob. They too knew not what they did. Finally the body was laid in a crypt beneath the great church of Delft, the city where he had been born sixty-two years before.

Grotius treated the Bible as literature and not as miracle. He loved conduct, reason, the human soul, rightness and hated the crash and jar of systems of theology. He is chiefly known to the world as the author of a great work entitled "The Rights of War and Peace." This book is really the foundation of our whole modern science of international law and is still used as a text book. In it he plainly leads to the idea of international conferences and arbitration. White says of it, "Few more inspiring things have been seen in human history." It is said Gustavus Adolphus had this book always with him. It is easy to point out, as White does, how Cardinal Richelieu seemed touched by it and forbade much slaughter that he might have permitted because he was moved by this title "*Rights* of War and Peace." At that time the defeated in war had no rights. In peace only the strong had rights. When the Hebrews took a town they often killed everybody except sometimes women reserved for a worse fate. So had done all nations. He used the same argument and title as did Thomas Paine a hundred and fifty years later. In all the world of war, one supreme court was always sitting, the heart and mind of universal humanity.

Another of his books was "The Freedom of the Seas." He denied that England, Portugal, Spain, or

Italy, and he would have included Germany if she had been trying it, had any right to own the seas and bid other nations to keep off. Grotius made some use of the Bible but he based his claim not only of rights on sea but of all human rights on the *natural* rights of men and nations. Perhaps nothing throws a clearer light on the feeling of that day that the Bible is the only source of authority in all matters, than the use of it made by Selden in his book replying to Grotius. He quotes Genesis, where God said to Adam, "Have dominion over the fish of the sea." If Adam owns the fish of course he owns the water. Just how he proved that James of England inherited this claim from Adam is not clear, but he did it to the satisfaction of James, any way.

We are to visualize Hugo Grotius then, as a leader in the little Dutch Republic, who in the darkest, bloodiest hundred years the world has ever seen, at least from the Reformation to 1914, stood for the sublime reality of a Living word of the Living God. A *Word* written in the Hebrew Scriptures, in the great thinkers of the classical world, and in the universal heart and conscience of humanity. A word which can always be heard by any soul that will reverently listen with right reason. His dream was of a day when all men, all kings and states should detest the way of arms and find the way of Right Reason.

QUESTIONS

(1) Give Grotius' dates. How many years after Luther?
(2) What was the condition of the European world in his time?
(3) For what was Grotius educated?
(4) What were his teachings concerning the Bible?
(5) How were his opinions received?
(6) What is the title of his principal book?

THEOLOGY

The Cardinal argued, with vigor and zeal,
His interpretation of Solomon's Seal;
While Jack in the Pulpit was calmer and sadder,
Discussing the climax of old Jacob's Ladder.
—*Abbie Farwell Brown.*

I meant to do my work today—
But a brown bird sang in the apple tree,
And a butterfly flittered across the field,
And the leaves were calling me.
And the wind went sighing over the land
Tossing the grasses to and fro,
And a rainbow held out its shining hand,
So what could I do but laugh and go.
—*Richard LeGallienne.*

WAR.

My God, what is this white-hot sin which sears men's souls;
Makes criminal and imbecile of youth and age,
And sends us reeling, drunken into its mad blare
As though the compasses of heaven were nullified
And void; that men so forget the law of being
As to accommodate the wanton ribaldry
Of standards raised in an abandon savagery,
And hurl our souls headlong into a seething hell
Where Satan lifts his devil-shape in agony
At his o'er-whelming mastery!
Where are our minds,
Our hearts, our high emprise, that we shall look in vain
For one sincerely sane ideal not jibbeted
Upon a cross of shame! Lo, at His bruised feet
A little straggling company we stand and wait
With eyes as sad as Mary's, and with hearts whose pain
Is all the evidence which now remains to us
That we believed this crucified and broken thing
Would save men from the devastation of such wrong!

May 27, 1917. HARRIET LAKE-BURCH.

Passing of Pioneer Suffragist

With the death, on May 19, of Belva Anne Bennett, or Belva Lockwood, as she was known by newspaperdom, there passed a pioneer suffragist who, unlike most pioneers, lived to see the triumph of the cause to which she devoted so much of her life. She was the first woman lawyer to be admitted to practice before the Supreme Court of the United States. Says the New York *Times*:

Mrs. Lockwood has herself told the anecdote of how she became one of the first women in this country to fight for equal rights. A widow at twenty-four years of age, with a child, she was teaching school in her native town, Royalton, N. Y., at a salary of $3 a week. Men teachers, doing the same work, were getting twice as much or more.

"I kicked to the school trustees," she said. "I went to the wife of the Methodist minister. The answer I got opened my eyes and raised my dander. She said, 'I can't help you; you can't help yourself, for it is the way of the world.'"

The then apparent helplessness of woman's cause so aroused Mrs. Lockwood that she fought for more than fifty years against the exclusion of women from rights which men enjoyed. She fortified herself with a collegiate education at Genesee College in the days when higher education was rare among women, and for successive periods was preceptress of seminaries at Lockport, Gainesville and Oswego, N. Y.

The most striking incident of her carrer then came, in 1884, with nomination by the Equal Rights party of the Pacific slope as a candidate for the presidency of the United States. The nomination was renewed by the same party meeting in Iowa four years later.

In 1889 she was a delegate of the Universal Peace Union to the International Peace Congress in Paris, and again in 1890 to the congress at London, where she presented papers on arbitration and disarmament. She lectured throughout the country and until her last days maintained her law office in Washington.

From Life and Labor.

The teacher was telling the class about the conquests of Alexander the Great. He made the tale a stirring one and at last reached the conquest of India. Wishing to impress the children, he said: "When Alexander had conquered India, what do you think he did? Do you think he gave a great feast to celebrate the triumph? No, he sat down and wept."

The children seemed to be a little disappointed at this childish exhibition on the part of the hero, so the teacher continued: "Now, why do you think Alexander wept?" he asked.

Up went a little hand; but when its owner saw it was the only one in view he hurriedly withdrew it.

"Come on now, Tommy," said the teacher, in his most persuasive voice, "why do you think Alexander wept?"

"Please, sir," said Tommy, hesitatingly, "perhaps he didn't know the way back."

—*From Humanity.*

Cheerfulness throws sunlight on all the paths of life. *Richter.*

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THE FIELD

"The World is my country, to do Good is my Religion."

DR. DAVID STARR JORDAN ON THE COLUMBIA STUDENT

Charles Francis Phillips, the former Columbia student now under indictment and facing a year's imprisonment for refusing to register, is no coward—that we all must admit. It takes courage to stand out alone when the crowd is all against you. Phillips was merely one of a group of college students all over the country who wrote essays opposing conscription—essays that remained in manuscript form and were never intended to be published. There could hardly be any fault to find with that, since only a few years ago not one man in ten would have told you he favored conscription, and until very recently conscription was ranked among the things that Americans did not stand for. Why, almost every university has at some time or other given a $50 prize to a student in public speaking who argued against enforced military service.

It is highly undemocratic for persons to treat with violence and abuse those who may differ with them in such matters. One of the things that have hurt England most is the way the question of the conscientious objector has been handled in that country. England today has 4,000 conscientious objectors in jail—men of the highest ability and of international reputation. No nation has any right to try and force the conscience of its people. The church at one time undertook to do so, and after the Thirty Years' War the State took it over in England. But there came a time when the people rebelled, and the theory that "an Englishman's home is his castle" was laid down as one of the first principles of democracy.

How far England has drifted from this principle is evidenced in her treatment of men like Bertrand Russell, Clifford Allen, Stephen Hobhouse, the philanthropist; Fenner Brockway, the editor; Roderick Clark, Hugh Hayler, the poet, Herbert Peet, and the rest of the 4,000 now in jail. You know what Russell said—that he thought it just as important to fight Prussianism at home as in the trenches. Because they stood out against conscription, these men were put in jail, and now the great granite prison at Dartmoor is being fitted up for them.—*N. Y. Evening Post.*

CHILD LABOR IN VACATION

Popular misconception of the scope of the Child Labor law causes many violations, declares Chief Barney Cohen of the Illinois Department of Factory Inspection. In general, the same restrictions obtain in the Child Labor law during vacation time as in other times. These restrictions are:

Children between 14 and 16 years of age may be employed as follows:

(1) Eight hours or less in any one day. (2) Between 7 a. m. and 7 p. m. only. (3) Forty-eight hours or less in any one week. (4) At a non-prohibited occupation, in general, any occupation not dangerous, injurious nor immoral. Prohibited occupations are specifically listed.

The special conditions in vacation time are that children under fourteen years of age may be employed in agricultural pursuits, domestic service and as caddy boys, and without age and school certificates.—*Life and Labor.*

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